

THE PACIFIC



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Pacific Theo Sem
Reading Room

HIS BANNER OVER ME.

Surrounded by unnumbered foes,
Against my soul the battle goes.
Yet, though I weary, sore distrest,
I know that I shall reach my rest.

I lift my tearful eyes above,
His banner over me is love.

Its sword my spirit will not yield,
Though flesh may faint upon the field;
He waves before my fading sight
The branch of palm, the crown of light.

I lift my brightening eyes above,
His banner over me is love.

My cloud of battle-dust may dim,
His veil of splendor curtain Him;
And in the midnight of my fear
I may not feel him standing near.

But, as I lift my eyes above,
His banner over me is love.

—Gerald Massey.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, May 26, 1904

EVANGELISTIC WORK.

The evangelistic work of the last few months shows that people can be brought to an acceptance of Christ in these meetings somewhat as of old when, in wisdom's ways, the effort is made. The great ingatherings have been in England and Scotland in the meetings conducted by Dr. Torrey and Mr. Alexander. But here and there all over our own land there have been many conversions. On one Sunday in Pittsburgh, in the campaign carried on by the churches of that city, twenty-three hundred persons accepted Christ. In each of a large number of cities of not more than ten thousand inhabitants, there have been from one hundred to five hundred conversions. There were five hundred in a little Iowa town of less than three thousand inhabitants. Glances through our religious exchanges from time to time during the last few months have made it evident that in thousands of the smaller cities and towns all over the country, in all denominations, there have been conversions in evangelistic meetings which, in the aggregate, are of large number. The trouble in some localities is that the talk of late about people not being reached in this way has paralyzed effort of this kind. Undoubtedly they are not reached in this manner as they were aforetime. But this method, nevertheless, has its place and will continue to have. Communities and churches and ministers differ. We believe very much in the hand-picking method week by week throughout the year. For some communities, for some churches, for some ministers, that is the better method. For others it is not. In some places where it is the better method ministers have not adapted themselves to it; and, being deterred from the special evangelistic service because of all the talk during recent years against it, they have done but little or nothing; and so have not brought many, if any, to an acceptance of Christ. What is demanded is that people everywhere cease talking against this method, recognize its usefulness in so far as it has usefulness, which is considerable evidently, and thus give encouragement to every minister to work in his own way—or what is better, as conditions in his community may demand, for every minister should be adaptable.

It is beyond intelligent question that a far larger average of the persons brought into the churches by personal work in the past have stood steadfast than of those brought in during their revivals. But this should not, cannot be used as an argument against revivals. At least it has no force when the subject is comprehensively considered. Moreover, it should be

remembered that the emotions are not appealed to in such meetings as they once were. The people, too, are changing in their characteristics, and are more deliberate than aforetime in responding to any kind of an appeal and in taking a stand for Christ. During the latter part of the revival period of the nineteenth century there was the introduction of considerable personal work into the revival service which aided very largely in results. Increasingly is such effort in such services found valuable.

Fortunate that community in which there is not only combination of pulpit appeal and personal effort in special services, but in which, in addition to the evangelistic service, both in a series of meetings and from time to time on separate occasions, there is that hand-to-hand, face-to-face, heart-to-heart work which may be done every day of the year! The pastor and the church which can work in all these ways are they who will bring many to righteousness.

The California Home Missionary Society has acted wisely in deciding to put an evangelist into its field. Now that the decision has been made, let the very best man possible be secured. And when a few months later the work shall have been entered upon, there should be the most hearty co-operation everywhere, and as to every feature of the work. An ancient record readeth: "So built we the wall; and all the wall was joined together for the people had a mind to work."

A TIMELY SERMON.

Nothing better suited to the needs of the times could be delivered than the sermon by the Rev. Dr. R. F. Coyle at the opening of the Presbyterian General Assembly in Buffalo last week. The subject was "The Church and the Times." Dr. Coyle is not a pessimist; nor is he as optimistic as some are. He is what may be called a "meliorist;" he sees conditions as they really are, and indicates what must needs be done for their melioration.

In graphic manner he set forth the sin and selfishness of the age, both without and within the church, the present conditions and drifts, not to depress or dishearten, but to arouse. Intelligent men and women everywhere know what these are. The conditions in part have been aptly expressed in the words "an age of graft." Everywhere for some time there seems to have been a vanishing sense of sin, and men in large numbers have had what is called money-madness. Within the church there has been great indifference and it has not been exerting that leavening influence for good which it is called to exert. Dr. Coyle notes the steady

drifting away from the church of the masses and such a trend toward socialism as awakens apprehension in the minds of thoughtful people. And yet he believes that Christ is still on the way to his crowning; that while the present is no time for an easy-going optimism, it is neither a time for croaking doubt and pessimistic fear. As he looks on into the future he sees ever the coming of the Christ; he hears his on-coming step in the industrial world in the unrest of the masses, and also in those movements everywhere now for church union. Concerning this latter movement Dr. Coyle says that he hears Christ's prayer "that they all may be one," "growing louder and more passionate" as the days go by.

INSPIRATION IN THE BATTLE AGAINST THE SALOON.

At the union meeting of the different ministerial associations of San Francisco and vicinity last Monday, the Rev. Dr. P. A. Baker, the National Superintendent of the Anti-Saloon League, spoke impressively of the work of the League, telling especially of what had been accomplished in Ohio, of which State he was for several years the efficient superintendent. He traced briefly the early history of the League from the time that it was born in the First Congregational Church of Oberlin, Ohio, the mother of many of the blessed and beneficent interests of the nineteenth century. Mention was made of the seed-thoughts implanted in the minds and hearts of Oberlin temperance people by Dr. Kynett and Archbishop Ireland, which led to the expansion of a little organization, for some time existent there, until it became the mighty Anti-Saloon League in its incipency. The League, said Mr. Baker, is not something to join. It is the church in action—the clearing-house of the churches.

In giving in brief a history of the movement in Ohio, it was said that there was a time when scarcely a church was open to the League. To-day there is scarcely a church that is not open to it and heartily aiding it. On the occasion of his first visit to Cincinnati, some years ago, only a few weak churches were ready to give any hearing. In a humorous manner he told of the pastor, in whose church he spoke first, praying up to and then backing off from the temperance question, but never really praying into it. The people were as icebergs before him when he arose to speak, and when he had finished they said, "That's sensible!" and were ready, many of them, to co-operate.

Dr. Baker held up in the bright light of scathing but temperate criticism those people who are for temperance only up to the profit point: such as delight in hearing their pastor denounce the saloon traffic and who are in with their "amiens" so long as the decks are not made ready for action. With reference to San Francisco the declaration was: "The united

church of San Francisco is more powerful than the united saloon." Enforcing this was what was said by him concerning achievements in Ohio, where four and a-half miles of rum shops have been banished in a few years, nine hundred townships and many important cities having no saloons. Now, they have a law which makes it possible for them to make a contest in residential districts in the cities and in many a city they are getting ready to crowd the saloons into the centers, where, said the speaker, "the police can watch them until we can put them to death."

It is an interesting chapter in the political history of Ohio which the Anti-Saloon League has furnished. In wisdom's ways they went to work to crystallize the Christian consciousness of the State—to get Christian men to vote for the right man without regard to party. When in certain counties they said to the leaders in the dominant party, "Don't nominate this or that man," they were laughed at. But again and again they united and defeated objectionable men at the polls, and to-day the League is a power to be consulted before men are nominated for the legislature. All of which ought to stand as a lesson to temperance people elsewhere.

Glad are we that it has been possible for Dr. Baker to appear among us. We hope that California people may be stirred more profoundly even than our two efficient superintendents have been stirring them, and that a great advance may be made in the battle against the saloon.

The Religious World.

The church building in Buffalo in which the American Board decided in 1867 to begin the work of evangelizing China is being torn down to make way for a business structure. For fifty-seven years the North Presbyterian church has worshipped there. The expanding business section has pressed it to another location. Some of the world's most noted preachers have preached in the old building, among them being Newman Hall and Lyman Beecher. Jenny Lind sang there in 1850.

Robert Morrison, the first Protestant missionary to China, was sent out by the London Missionary Society in 1807. The centenary of that event will be celebrated in 1907. It is planned to erect at Shanghai an inter-denominational hall as a memorial for the martyr missionaries of China, to have it ready by that date and call it Centenary Hall. Such a common center, it is thought, will help to unify somewhat missionary work in China, resulting in economy in expenditures and better results.

The Rev. Dr. Campbell Morgan is in England now. He was expected to preach at Dulwich last Sunday. Monday and Tuesday he was announced for addresses on Bible study at the Metropolitan Tabernacle. After that he had plans for a brief visit in Wales and had arranged to return to London to occupy the pulpit of Westminster Chapel the first three Sundays in June. Looking thoroughly over that field during those weeks, he will soon announce his de-

cision as to the call to the pastorate there. All who have been helped and inspired by Dr. Morgan in this country will hope that the decision will be to remain in the United States. May wisdom from above be given him in making a decision!

There was never a time when men of good judgment as to the needs of the age valued more highly the religious paper than they do to-day. On all hands it is seen to be an essential factor in the work which the Christian church is called to do. Among recent testimonials to this effect is one by the editor of "Leslie's Weekly," who says: "If the duty of the secular press is to lead public opinion, the duty of the religious press is largely to mold the thought of the individual, and in these days we are coming more and more to appreciate the value of personal power and influence. If the purpose of the secular press is to instruct and entertain the public, the purpose of the religious press is to elevate and enlighten it. There are those who believe that, in this time of decadence of interest in church affairs and religious thought, the usefulness of the religious weekly is minimized. If apathy exists in the religious world, no other instrumentality remains for its re-awakening except the religious papers, which devote themselves to denominational or undenominational teaching. The secular press is neither fitted nor agreeable to the task. Nevertheless it is a work that must be done if some of the most precious institutions of the American people, a well-kept Sabbath included, are to be preserved and maintained." We quote this from the 70th anniversary number of the "Western Christian Advocate," of Cincinnati, and which has good words for religious journalism from several persons of considerable prominence in the world. Among these are United States Senators Fairbanks, Beveridge and Foraker, the Hon. W. H. Taft, Secretary of War, and the governors of Ohio and Indiana.

Y. M. C. A. CONVENTION NOTES.

The thirty-fifth annual convention of the International Y. M. C. A. of North America was held in Buffalo, N. Y., last week. Mr. H. J. McCoy and Mr. F. E. Miller of the San Francisco Association attended. We give here a few notes of interest:

The statistics presented show that the number of Associations at present is eighteen hundred, being an increase from 1,476 in 1900. There are four hundred and eighty-two buildings valued at \$26,250,500; in the year 1890 the value of the buildings was \$9,940,085. Evidently the Y. M. C. A. has shown a marked advance during the last thirteen years.

Among the persons in attendance as delegate was Calvin P. Titus, of the 1905 class at West Point. Cadet Titus, who was a member of the 14th Infantry, U. S. A., was the first to scale the wall at Peking during the Boxer uprising in China. Since his return to West Point he has been active in Christian work and was recently made president of the association there. When Chairman Sloane, of the army and navy committee, made reference to the heroism of young Titus he was greeted with a storm of applause.

During the sessions of the convention a message was received from President Roosevelt, which was in part as follows: "It is a matter of sincere regret to me that I am not able to be present at the International

meeting of the Y. M. C. A. I believe with all my heart in your work, for you have not confined yourselves merely to the talking about what could be accomplished, but have striven in practical fashion to realize in some degree on this earth the ideals of Christianity. I feel that every Young Men's Christian Association founded in this land is a valuable adjunct to good citizenship."

Mr. Galen M. Fisher, well known to many of our readers, who is in charge of the Y. M. C. A. work in Japan, said that Japan is fighting the battle of the world and is irrevocably committed to all that is best in the civilization of to-day. The only yellow peril recognized by Mr. Fisher was in the peril that lies in the fact that ninety per cent of the young men of Japan are not religious and that vice has taken a tighter grip on the young men of Japan than on the young men of America. Mr. Fisher stated that of the forty-seven thousand students in the higher universities of that country, two-thirds of them do not live in their homes; that they live in non-moral and immoral boarding houses, and that the great demand was for the building of homes for these students.

Mr. Geo. Benton Smith, who is in charge of the work at Madras, India, said that Hinduism has lost its grip on the young Hindus and that thus for nothing has taken its place. These young men are educated, thinking young men. Among them is a grand opportunity. Mr. Carter, the general secretary for India, said that in India the opportunity lies with the students. He stated that in East Bengal there are seven thousand high school and college students and not a Christian among them. It is asked that one young man, at least, be sent to them. During the evening, when consideration was given to the foreign work, pledges for about five thousand dollars were made for the purpose of sending young men to the foreign work. Among these pledges was one of five hundred and another of a thousand. It is thought that the latter was made by Miss Gould. Mr. Brockman, the secretary for China and Corea, said that there is no danger of the yellow peril if we in Christian lands do our duty.

Among the addresses was one by Rev. Dr. Arthur J. Brown, secretary of the Presbyterian Board of Foreign Missions. Dr. Brown said that during his recent trip abroad he found the Associations in the leading cities of Japan, China and India, and that he could testify from personal observation to the high character of the young men and to the splendid efficiency of their work. He stated that they are helping mightily to mold for God the coming leaders of Asia. Referring to the great problem which we have in the Philippines he said that we need the help of the Y. M. C. A. in solving it. Dr. Brown said that the United States cannot expect to succeed unless it heeds the lessons of experience; that the laws of the moral universe will not be changed because this particular country is involved; and that it is not true that everything will be all right unless we resolutely make it all right by honest, earnest, unselfish endeavor. The United States has entered the community of nations and must accept its share of the world's work. The wrongs of feeble and oppressed peoples are our affairs and we cannot pass by on the other side, pleasant though it would be if we could. Nations gain in character by courageously facing re-

sponsibilities and not by timidly dodging them. In view of our responsibility as a nation Dr. Brown emphasized the thought there has never been a time in our country's history which demanded higher qualities and character in citizenship and in public men.

Among the persons of note in attendance at the meetings of the convention was Miss Helen Gould. The Buffalo Express states that were Miss Gould the president of the United States she could not and would not have received a greater demonstration than that which was accorded her when she first appeared in the convention hall. As soon as the convention adjourned that evening a rush was made for Miss Gould and she was required to shake hands with at least 1,200 persons. In a description of Miss Gould the Evening News says that her face is such a face as one would expect in a woman whose sole purpose in life is to do good; that her manner is cordial and unassuming. At the convention she was dressed very plainly in dark garments. Miss Gould is particularly interested in the work of the railroad department of the Association and has co-operated with the railroad committees and employes in erecting buildings for the railroad men and in furnishing them with libraries. She also has pleasure and interest in the army and navy work. An outburst of applause came when Rear-Admiral Higginson said: "As for that benefactor of the woman's auxiliary who goes over the earth wrapped in a mantle of purity and love for her fellow creatures, she never steps on the deck of a ship of the American navy, but that she does not receive the heartiest cheer that human throats can give." This reference was, of course, to Miss Gould.

METHODIST CONFERENCE NOTES.

The bishops who were retired were voted the full salary of five thousand dollars a year for six months from date. After that they will receive twenty-five hundred dollars for life. Evidently the Methodist Episcopal Church does not intend that their bishops shall go down to the grave in want. The resolution, the adoption of which gave to the superannuated bishops full salary for the next six months, was presented by Mr. Rolla V. Watt, of San Francisco, a man well known in all religious circles for his interest in all lines of Christian work, not only in his own denomination but far more widely. Dr. E. R. Dille, of Oakland, was also a mover of this resolution.

It is said that there are five hundred thousand villages in India that are yet without the gospel. Mr. Laidlaw, of India, plead for such effort as would reach them. He stated that, inasmuch as they cannot in this generation reach them personally, they wanted to carry the gospel to them on paper. It was asked that a commission be constituted to raise two hundred thousand dollars for equipment of a printing office in some central place, such as Calcutta, where the gospels could be printed and from which point circulated most advantageously. A resolution to that effect was adopted. It is expected that part of this money will be raised in India, part in Great Britain and other countries of Europe.

A committee upon aggressive evangelism was appointed. It consists of three bishops and one member from each general conference district. It is made the duty of this evangelistic commission to urge upon the annual conferences the need of a mission on evan-

gelistic work, consisting of ministers and laymen, which shall encourage persistent work in the various districts throughout the conference year. It is also made the duty of this commission to encourage the people to hold tent meetings and open air meetings and special revival services to be carried on by the interchange and co-operation of pastors and presiding elders. It is also to give special attention to the publication and circulation of evangelistic and devotional literature, such as may be adapted to promote genuine and general revivals of religion.

Evidently the field is "white unto the harvest" in the Philippines. A statement in the address by Rev. H. C. Stuntz, of Manila, shows how the gospel spreads: "A woman who was converted in Manila in one of the regular services moved back to her provincial city. She took her Tagalog Testament, and on her arrival home called in her friends and told them of the new faith which she had received and which was transforming her life. Soon she sent for one of the missionaries to open services, and in a few months he organized a church of nearly a hundred members; and built and dedicated, free of debt, a chapel seating two hundred people. It is said that from this one church three other churches, each as strong as the parent organization, have swarmed off, and that the original has lost none of its vitality, but is arranging to erect soon a larger building to meet the demands of the work."

Bishop Moore, whose field has been Korea, Japan and China, stated in an address that if Russia should triumph in the present war with Japan the churches there will need an auctioneer, for there will be no room for free speech or free conscience in the domains of the Czar. He does not think, however, that Russia will triumph, and that accordingly the magnificent work done in Korea by his own people and by the Presbyterians will go on to yet better and greater results. Speaking of the Japanese, he says that their courage is pre-natal, being breathed into their souls before their eyes opened upon the light of the world; that the old Samurai blood traced back over thousands of years comes into the souls of the Japanese and makes him a hero on the moment he stands on the face of the earth. The Bishop rebukes Great Britain and the United States for allowing Russia to sweep over Manchuria and to sweep up practically to the great wall and threaten Peking and also down in the peninsula to swallow up Korea. But of Japan, he said: "That little nation, after exhausting all the resources of diplomacy, honestly endeavoring to turn aside this colossal power, like another little David, has dared to cross the brook, the Yalu, and having the armor on, has taken up the smooth stones and has hurled them into the brow of the old giant, who topples and falls."

Bishop Hartzell, of Africa, in his report, made mention of an event of large significance which is soon to occur in the scientific world. In 1905 the British Association for the Advancement of Science will hold its first annual meeting within the torrid zone. This will be in the heart of South Central Africa, at Victoria Falls, two thousand miles from Cape Town. But a short time ago barbarism reigned here; but soon several hundred scientists will sail from England to Cape Town and then will move northward by railroad two thousand miles to Victoria Falls in a train lighted by electricity and fitted with every modern

comfort. There, in a fine hotel, they will conduct their deliberations within sound of marvelous falls, which are twice as wide and more than twice as high as our Niagara. The Bishop stated that he would like to organize a company of five hundred picked Christian men and women in this country to make that same journey into the heart of Africa to study the call of God to the church for Africa. In an impressive plea, he said of Africa: "The land of sunshine and shadow; the continent on which God puts more sunlight every day than upon any other; and yet, whose people for centuries and centuries have been peeled and murdered and enslaved, and who, in the blaze of our Christian day, sit in midnight darkness. I plead for Africa, where the early Christian church had its greatest triumphs, the land of St. Mark, of Tertullian of Cyprian and St. Augustine; the land whose Christian bishops at the council of Nice gave the church and the world the Apostolic Creed; the land that gave the world its law-givers, that held the infant Christ in its bosom from his murderers and whose son carried the cross for my fainting Savior as he went to Calvary. O Africa! I plead for thee; for thee I live, for thee I pray, and for thee, if it be God's will, I give my life!" Eight years ago the church sent Bishop Hartzell to the work in Africa. The loneliness of the work in that far land was graphically depicted by him in the following: "I recall an hour at night during my first visit in Angola. I had been in the hammock all day, and was weary and could not sleep. Walking out of my tent and passing beyond the sleeping forms of my faithful black carriers lying on the ground, I was alone. The stillness was oppressive, and was made more so to me by the very stars which, in the tropics, seem to hang out like lamps in the clear sky. A feeling of unspeakable loneliness came over me. Where was I? What was my mission? How was I equipped to do my work? And the reply came: I am in a heathen continent and was sent to take the gospel to its heathen multitudes; and yet to care for thirty men, women and children, a remnant of my predecessor's self-supporting work in that region, and to re-organize the work I had the pittance of a few hundred dollars. It seemed to me as if my heart would break. But I remembered that I was in the path of duty, and a great peace, that has never left me, came into my soul. Then the grip of a mighty faith in God took possession of me, and that, too, abides."

The Bystander.

Chancellor Day and His Troubles.

The Bystander has watched with keen interest the proceedings in the General Conference of the Methodist Episcopal church at Los Angeles.

Between the lines one reads that a stubborn fight has been in progress between the higher critics and their opponents. This fight has had much to do with the election of bishops. In the case of Chancellor Day the contest came to an open rupture. Evangelist Munhall is the representative of the one faction and Dr. Buckley of the other. Munhall has posed for some time as a destroyer of higher critics. He tried to destroy Dr. Buckley and Chancellor Day and others in Los Angeles. He failed. Munhall has never had any training in the field where he is acting like Don Quix-

ote. He is a radical defender of the faith and has kept the Methodist Conference on needles until by a mighty demonstration Dr. Day was swept into the Board of Bishops—higher criticism and all.

This followed a series of subtle newspaper attacks, which Dr. Day publicly answered. He was accused of calling a good orthodox brother a liar, of striking him and of writing vituperous letters, all of which was so absurd that the conference passed the following resolution denouncing the Los Angeles Examiner for giving publicity to these charges:

"Resolved, that the publication by the Examiner, of this city, of a scurrilous and anonymous attack upon Dr. J. R. Day, one of the most distinguished members of this general conference, is a disgrace to journalism, an insult to this general conference and to the denomination it represents, an indignity to our host in the city of Los Angeles and a flagrant violation of criminal law.

"Resolved, that this conference repudiate all derogatory allegations against Dr. Day and assure him of its confidence, and that the Los Angeles Examiner be denied press privileges in this conference."

It should go further and make an examination of the men in the ranks of Methodism who have brought about these charges and strained conditions. There may be such a thing as "yellow Methodism" as well as "yellow journalism." At any rate the great conference is to be congratulated for its courage and catholicity, for its Buckleys, if not for Munhalls, and for its magnificent spirit toward a noble man in whose behalf it has stood for fair play, justice and honest thought. Three cheers for the general conference of Los Angeles!

Dr. Day Resigns.

Since the above was written the report comes from Los Angeles that Dr. Day has resigned as bishop-elect, and that the resignation has been accepted. He returned immediately to his home in Syracuse almost broken-hearted over the charges of heresy made against him at the conference. It is all a sad ending of an ignoble effort on the part of misguided men to support the so-called orthodox standards of the church. With his going from the conference will probably go the last vestige of that kind of zeal which would crush a man for individual opinion. The whole affair has cast a shadow over the conference, but the atmosphere in the future will be cleaner than it has been in the past.

The Monday Meeting.

Dr. P. A. Baker of Columbus, Ohio, national superintendent of the Anti-Saloon League, addressed the ministers on Monday morning. The Bystander knew Dr. Baker at the time when both were beginning life in the ministry. He was at that time pastor of a small Ohio church and showed traits of the reformer, which have since become forces for righteousness.

The work of the Anti-Saloon League in Ohio is an interesting story, but Ohio is such a small spot on the continent that the facts of the case do not greatly interest Californians.

Public sentiment in California so far as the saloon is concerned is unique. San Francisco temperance sentiment is not very favorable to any league or party or society. The best sentiment here, just now, favors a higher license for the saloons. The ministers would be glad to hear some one tell us how to deal with the local situation. The Anti-Saloon League leaves San

Francisco severely alone for reasons good, bad or indifferent.

Whatever may be said about political parties and the liquor traffic, it is a question whether the talk that appeals to party politics helps the cause along. It brings the applause, but scatters the forces.

Doubtless the fundamental ideas of the league are the most democratic and effective of any yet advanced in American temperance reform, but they must be presented in a way that the political or prohibition bogaboo will be out of sight. It must be confessed that in Dr. Baker's address the third party prohibition idea now and then was visible. We need to get together to do the thing that can be done in our own locality, whatever that thing is.

Dr. Baker's address did not emphasize the destructive power of the saloon. We were spared the slaughter-house side of the question. He dwelt upon ways and means. Thoughtful men will always listen to such arguments. We have the saloon. What shall we do about it? That is the question before the people.

Acorns From Three Oaks.

Aloha.

A Word of Cheer.

Perhaps this Monday morning's writing may reach some young pastor-brother who is weary in the fight against evil. I'd like to cheer him up a bit. I sometimes need it myself. I confess my gratitude to every brother who sounds a note of hope in our dear Pacific. Let me tell you retiring from the active ministry won't let up your prayer and your push if you were really ever called to the ministry. I do not discount our Brother Perkins' effective pastorates, but could he have ever done any better work than his volunteer articles, his spiritual comments on S. S. lessons, and his elaboration of the Capen plan of giving as it commends itself to our California churches? I remember when I heard the cries of the Southern slaves and the wrath of William Lloyd Garrison and the heat of Wendell Phillips strengthened my hope that my grandchildren's grandchildren might hear bells ringing freedom throughout the land. Praise be to God, I've heard them. I heard guns thunder against Charleston—hot-bed of rebellion. I gathered slaves about me by the light of bonfires in St. Helena cotton fields and saw their white ivories and tearful cheeks, and heard their grateful amens as Abraham Lincoln's proclamation of emancipation was read to them. I was superintendent of slaves, or men who would have been slaves if the tide of success had swept their masters back again. The next glorious morning they were free and these happy eyes saw a flag presented to the First South Carolina volunteers from Dr. Cheever's "Church of the Puritans" of New York. Let me spin you a yarn for Decoration Day memory. The Sabbath after the Emancipation Proclamation took effect a great audience assembled in Parson Fuller's Baptist church under the mossy oaks at the center of St. Helena Island. The noble General Saxton, with sympathizing army officers and navy men, was there. The freedmen were in exultant mood. Oh! how they sang! Among other songs was "Jesus lives and reigns forever," with the chorus "Glory, glory, hallelujah!" It was like a spark to gunpowder. An excited deacon struck up the unexpected verse, "We'll hang Jeff Davis on a sour apple-tree." Dignified Parson Phillips tried to hush him up. In vain ut-

terly. A great aunt Dinah in the galley caught on and in swaying excitement the incendiary blaze caught the whole congregation. I think the soldiers sang, too, and the civilians as well as the military. I have never repented of my share in that "high Sabbath day." My promotion dated from that ecstatic hour. So much authority has never been mine since and never will be. To feed, marry, bury, judge, house and guide more than a thousand souls just born into liberty taxed a young theologian's wit. Had I been duly "ordained" I doubt if my happy eyes would ever have seen this land of flowers. My point is, dear young brother, that when you get into the line of God's plan of reform, even though you be a young theologian working for the A. M. A. at ten dollars a month and army rations, you will see the kingdom of God come with observation. "My people shall be willing in the day of my power."

A Saloonkeeper Convicted.

On Blossom Day, April 5th, while happy crowds came to praise God for the white sea of blossoms which presaged a harvest of fruit food some sorry souls came to drink and saloonmen were willing to turn the Christian festival into a money-making scheme. But watchful eyes were about. Men denied themselves the social and inspirational joys of the day to keep an eye on evil doers. Prompt arrests were made after proofs of law-breaking were gathered.

The county attorney's office being too busy to furnish its full force, assistance was furnished by citizens and sure evidence was brought before the jury by four witnesses that the law was broken. Not only was no retail license shown, but carelessly the U. S. wholesale license had been allowed to lapse. What could an honest jury do otherwise than bring in a verdict of guilty? One trial has been postponed, two are on the docket. Burdened men and busy women must leave their ranches and homes to watch with faithful legal advisers that cunning lawyers, accustomed to shield criminals do not permit law-breakers to spoil the decency of a community, which for a decade of years has with a tremendous struggle thrown off the shackles of saloons. Seven have gone and there is high and holy purpose that all shall go if patriotic love and enforcement of law can accomplish it.

True Democracy or a Whiskey Oligarchy? Which is It.

When a Congress water wagon drives up to a temperance store we know our Congress springs are doing a legitimate business. When the California Bakery sends its goods we know where to buy bread and cake. We know saloon wagons and beer outfits without pulling the corks and sampling the goods. Saloons are as sure as cemeteries. In a better state of public opinion the stopping of a brewery wagon before a business door will provoke as much animadversion as the undue lingering of a dangerous pest-house ambulance. These saloons that are not wanted in Saratoga persist in efforts to debauch the youth of Saratoga by their iniquitous slot machines, rob thirsty laborers of their wages, depreciate beautiful groves, which would otherwise become the homes of choice families, keep away the most profitable suburban population, pile up taxes on a struggling community of fruit growers and aggravate almost beyond endurance the conductors of orchards and fruit dryers. For years and years the patient and appealing men and women of the community, more than eighty per cent of the voters and more than

eighty-five per cent of the property holders have been compelled to wait upon our supervisors to protest against license. They are called to do so again. Our sentiment has not changed by the coming of the electric R. R. It has intensified since we see more of the curse of drink and by the expressed desire of choice friends to come and live where they may avoid the saloon curse. As physiologists and Christians we would prohibit saloons at Milpitas if we could. As citizens, Americans, voters we must let them go there until Milpitas cries enough, but we do not want them in Saratoga. Where is the Americanism of 20 per cent, largely foreign, controlling eighty per cent intelligent fellow citizens, who know what they want and what they do not want? Is it republicanism? Is it democracy? Do populists believe in this? Our fathers spilled tea in Boston harbor that was not so offensive as the beer a blind and dangerous oligarchy force upon us. The attention of all who speak to voters is asked to this public injustice. "Who is offended and I burn not?" Honorable editors are asked to smite this monstrous abuse of the doctrine of "personal liberty." We are not hoping to smash at once the Italian brother's private bottle. Not to invade his vineyard. We wait for true priest, or wise doctor, or learned physiologist, or winsome teacher to show him he hurts his children's prospects in the bettering of California when he teaches them to love their insidious enemy alcohol. He is a ruffian who would crowd on an inspiring village the doggeries they detest. He deserves no protection of the flag who puts himself in opposition to all it means. If you can do no more, good women, pray a prayer for the mothers who sorrow over tempted sons in Saratoga. Please God I will never put in a vote for renegade Republicans who will vote ruin and misrule in the little town where I live. And the darling Democrat who shall belie what a democracy means shall find himself left when almighty God settles with men for their votes.

STILES HALL.

The Home of the Y. M. C. A. of the University of California.

Anyone who visits this fine building will see on the wall in one of the larger rooms an excellent picture of Mr. Stiles, the husband of Mrs. Stiles, who erected the building some years after her husband's death.

And he will see beneath the picture an inscription engraved on the mantle over the fireplace, which declares the purpose of the building as follows: "In memory of Anson Gale Stiles.

"Those nearest him in love and kinship have built this house for the kingdom of God's sake, A. D., 1892.

"Jesus saith unto him, I am the way, the truth, and the life."

In full accord with its general purpose as indicated by this beautiful inscription, this fortunately located and commodious building has, from the first, been the home of the Young Men's and Young Women's Christian Associations of the University of California and is perpetually alive with all their varied and useful activities.

Meantime it is fitting that there should be on record some account of this family that has made so valuable a gift for the public good.

Mr. Stiles came from New York to California in

the year 1852 and engaged in the mercantile business in San Francisco. He was known in those early days as among the foremost in ability and in unquestioned integrity and for his interest in public affairs.

As early as 1857 he brought his family to California and they established their home in San Francisco.

They at once united with the First Congregational church and identified themselves with the religious and philanthropic movements that engaged the public spirited Christian people of that day.

Prominent among those was the establishment of schools and the founding of educational institutions, all of which had to be commenced at the very beginning. The College of California was then coming into existence, and called for earnest co-operation, especially of business men, who felt the importance of building an institution for the higher education. Mr. Stiles took an active part and active interest in this undertaking, and in 1864 became one of the trustees of the college. In this office he was untiring in the discharge of his duties that were always laborious and sometimes perplexing. He was one of those who greatly appreciated the Berkeley site, chosen as the permanent home of the college, and at the same time foresaw that its vicinity would become a very choice location for an out-of-town residence for San Franciscans. With this idea in mind he, even then, bought a lot, commanding a wonderfully fine landscape view and began at once to improve it by planting hedges, trees, vines and flowering scrubs.

While he lived the trans-bay passage had not become so swift as to make it possible for a San Francisco business man to enjoy a residence so far in the country, but some years later and after his death, Mrs. Stiles found the way open to build on the chosen lot and make it the family home. Meantime the College of California had transferred itself to the State of California as the beginning of the university, and the new institution was already in full operation on the Berkeley site.

When once established in her new home overlooking the university, Mrs. Stiles could not fail to recall the interest taken by her husband and herself in the college and in the welfare of students seeking a liberal education, as she saw the growing throng of university students. Everything seemed to be provided for in the university except the opportunity for religious instruction and study, coupled with worship conducted by the students themselves, which could not be expected from the State.

To meet this want in some measure Mrs. Stiles secured the ground and erected this building which now bears the family name, and made it a gift to the public in the interest of the students of the university. And now, though the builders of the house have passed to the higher life, the building stands at this educational center, providing opportunity for the worship and the service of him who is "the way, and the truth, and the life."

S. H. Willey.

Berkeley.

WOMAN'S BOARD MEETING.

The quarterly meeting of the Woman's Board of Missions for the Pacific will be held in the First church of Berkeley on Wednesday, June 1st. Sessions in forenoon and afternoon.

THE WORK OF THE AMERICAN TRACT SOCIETY.

New York, May 13th.—The seventy-ninth annual report of the American Tract Society, presented by Secretary George L. Shearer, D.D., states that in this period of decided tendency toward the union of organized churches, too much stress cannot be laid upon the society as a living illustration of the vital unity of Christians, extending its membership in greater or less degree into the several ecclesiastical bodies, steadily working together for nearly four-fifths of a century. Encouragement was found in the additions to the list of literature, especially in foreign languages, the increase of the society's output, and the enlargement of the missionary colportage and grants, the latter expansion being almost wholly among immigrant population. The colporter visits increased about seventy-seven per cent. A curtailment in expenditures at foreign mission stations has been necessitated by the urgency of this home work, but in the last year the society has added several to the number of languages or dialects in which it has printed the gospel message.

The society is the principal source of supply for religious reading for immigrants, and has aided in this direction those prosecuting mission work for the immigrant. Gifts of the living on the whole have been increased, while those from legacies have fallen off. The receipts from sales of publications have increased. The society renews its appeal for funds to relieve and extinguish the encumbrance upon its building. Could it own its house, free from debt, it would be permanently endowed.

During the seventy-nine years of its history the society has published at the home office 2,173 volumes and 6,415 tracts, leaflets, etc., making a total of 8,586. The total number of volumes issued from the home office has been 33,020,635, and of tracts, 450,451,810. The new publications, distinct from periodicals brought out in the year, are 90 in number. Of these, 36 are in English, 17 are in Bohemian, 16 in German, 2 in Hungarian, and 1 each in Spanish and Italian. The aggregate circulation of the periodicals during the year has been 3,036,400, while the total circulation of all the periodicals of the society during the seventy-nine years of its existence has been 267,309,068.

The grants of publications for the year aggregate in all forms an equivalent of over forty million pages. The quickened interest in behalf of the colored people has been met by large grants of reading for their churches and Bible schools. The appeals from the Christian workers among all classes in the Southern and southwestern states have been exceptionally frequent and urgent, and in general these have been met. The direct distribution reaches a total value whose equivalent is 12,049,695 pages of tracts; the indirect distribution is a total of 9,525,845 pages. The grants in Latin-America for the year amounted to an equivalent of 2,165,825 pages.

The statistics of the last sixty-three years show more than fifteen million families visited by the colporters, and that in the homes so favored over sixteen million volumes, the spiritual classics of our own and other times, were left to permanently influence the seventy-five million people so reached. Colportage, says the report, has vindicated its claim to be both a "union" and a "missionary" agency in the hands of this society.

During the year, 34 colporters laboring among the immigrants visited 145,265 families. The depot at Ellis

Island, New York, has had constant attention. The whole city and its adjacent parts have been visited. In the mining and coke regions of Pennsylvania six colporters have made 10,743 visits and circulated by sale and grant publications to the value of \$1,156.07. Colporters have also been maintained in Newark, Cleveland, Detroit, Chicago, Milwaukee and St. Louis. In many other cities temporary work has been done. The society has also had part in the colportage of other associations by its grants of publications in the languages of the immigrants. The total number of families visited has increased from 132,828 in 1903 to 233,651 in 1904, an advance of about 77 per cent. The 83 colporters, including 3 students, who labored during the whole or part of last year, were distributed through 36 states, and through Porto Rico and Cuba.

The society begins at the beginning of the new life of the immigrants, and it follows them to their chosen homes. At Ellis Island for nearly fifty years its missionary colporters have been at work. Other colporters have sought them out later in their homes, in city and country, far and near.

The hospital at Ellis Island is visited every week twice or three times, according to circumstances. The society has given to immigrants at Ellis Island, through its missionary colporters, 164,450 tracts, 11,820 periodicals and books, and 1,005 children's papers.

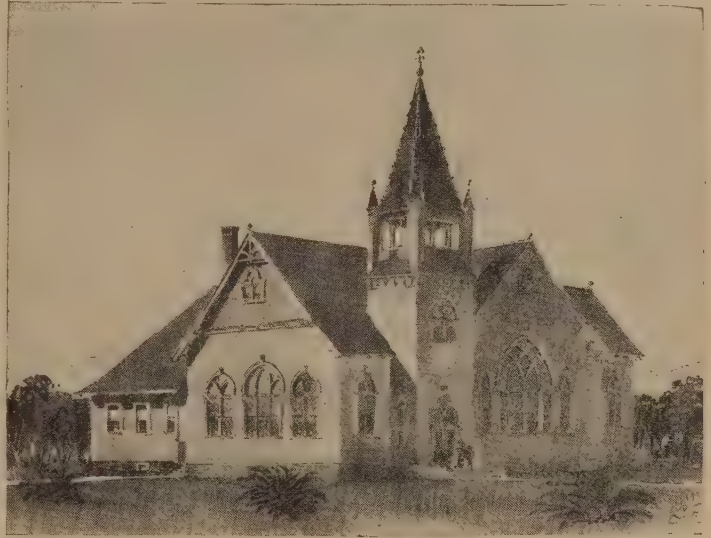
The great need of the mission field at the present moment is said to be an abundant supply of evangelical Christian literature in the languages or dialects of the people among whom the missionaries are laboring. This has been the need from the beginning, and it has never been adequately supplied. From Japan comes the statement: "There is a great responsibility upon the tract societies to greatly extend their efforts to combat the spirit of agnosticism which is so fashionable at present among the Japanese." The total offerings for the year received from the Middle Atlantic States are upwards of \$16,000. The demand for Christian literature at all mission stations is greater than it had been for three-quarters of a century. The number of churches in New England contributing to the society during the past year is double that of the preceding year. Several of those who in past years have been liberal supporters of the society work have passed away. Among them are Mrs. Mary H. Ross of Westminster, Vt., whose munificent gift of \$10,000 for Spanish publication now becomes available; Lorenzo Maynard of Winchester, Mass.; J. M. Allen, of Hartford, Conn.; Mrs. Martha P. Foster of Norwich, Conn.

In issuing hymnals in Bohemian, Hungarian, Italian, Polish and Spanish, the society recognizes the element of music in instruction as well as in devotion. The society has planned to use its colporters to communicate with the polyglot multitude which will be in attendance at the exposition at St. Louis. Mr. F. K. Ringsmuth, a converted free thinker, will represent the work of union missionary colportage. In foreign and pagan lands the sphere for the use of the press widens hourly. The Japan Book and Tract society at Tokio, and the Chinese Tract society at Shanghai, both founded by the American Tract society, in conjunction with the Religious Tract society of London, are in their respective countries national institutions. Each pleads that the society join with England in supporting a secretary and in other expenses, amounting to \$4,000 for all Japan and \$1,500 for China. London has pledged its half for Japan, and will probably bear the half for China.

Journal of Management Studies, 19(1), 67-80.

pastoral work is as systematically done as the preparation of his sermons. He does not deem all old-time customs obsolete. In his pastoral work, when good judg-

No church in Southern California is more deserving of a new home than Lake Avenue. The Master found his first cradle a manger. This church's beginning spent its early life in the loft of a car barn. Most churches have their ups and downs in their earlier struggles for life, but this church has had all "up." Its steady and permanent growth is due to a spirit of willingness to follow divine leading and build as they were able. They have never deemed a debt essential to the founding of a church of Jesus Christ. The Sunday-school has poured its steady stream of converts into the church membership. God has honored the faith and evangelistic spirit of the founders of this work. He has given them pastors whose ministrations have brought men and women to see their need of a Savior. Men who believe that Jesus Christ came into this world to seek and to save the lost, and ministering in his name, there has been no uncertain sound in the message they have delivered. God has honored it with many a new birth and aroused to active service many a dormant Christian. The church is blessed with members who love to give as God hath prospered them, deeming it a privilege as well as a duty to do so as faithful stewards. Rev. S. G. Emerson honors his Master in his pulpit and pastoral labor, and God has returned his faith in goodly measure. He is a minister with a message and privileged to see the harvest. His



Co-operation with God and with one another pays. The subscription list shows on its face consecration and sacrifice. The church membership is about 220. The Sunday-school enrollment about the same. The services for the summer are to be held in a rented tent. God is honoring his faithful ones. F. J. C.

W. N. Burr.

The San Bernardino District Association met here on Tuesday and Wednesday, May 10th and 11th. Rev. Ralph B. Larkin, of Ontario, was chosen moderator, and Rev. E. K. Holden, of San Bernardino, scribe. The reports from the churches, so far as heard

This address was chiefly the narration of the story of two "remarkable conversions" that are well authenticated, that prove that God sometimes opens doors that are closed to human hands. Mr. Park said: "If these events had occurred in Bible times they would have been recorded something like this,"

and he proceeded to review them very briefly in Biblical language, his purpose being to prove that the "remarkable," the "unusual" stories of God's working in the Old Testament have their counterpart in our own day. The discussion that followed was one of the most interesting of the meeting.

Rev. E. K. Holden, of San Bernardino, read a paper on "The Secret of Service." "There are many motives to service," he said; and he mentioned, (1) Contract Service.—Singers and Sunday-school teachers would not be so hard to find, perhaps, if there were a money consideration; (2) Duty Service.—"I suppose I ought to do this, but I don't want to." (3) Pity and Compassion Service.—All these, perhaps, plus some other, is the secret of service we are after. And the essayist then spoke earnestly on "the love of Christ constraineth me," as the heart secret of true service.

The closing hour of the afternoon was given to the ladies representing the work of the Southern Branch of the W. B. M. P., Mrs. J. H. Williams, of Redlands, the Southern Branch president, presiding. Mrs. Holden of San Bernardino read the report of the Literature Committee, prepared by the superintendent of this department, Mrs. Blaikie, of Ontario. Mrs. Larkin read a paper prepared by Mrs. O. V. Rice, of Los Angeles, concerning the impulse toward foreign work that had led her daughter, Miss Nina Rice, to the foreign field, with extracts from some of the letters received from Miss Rice since taking up her work at Sivas, Turkey.

A brief address by Rev. H. Melville Tenney closed the afternoon session.

In the evening two addresses were made that greatly interested the hearers. The first one was by Rev. H. Melville Tenney, the coast secretary of the American Board. A lady remarked to the writer later: "I see foreign missions in a new light since hearing Mr. Tenney speak the other night. I find I've been a little hazy in my thinking on that subject." The second address was made by President George A. Gates, of Pomona College, and, of course, he talked about the college. That is all that man knows. But there's "everything" in it. Somebody had said in the afternoon, "If you do not want your children imbued with high ideals, don't send them to Pomona College." President Gates and Pomona College are, without doubt, dangerous when there are people about who are content with mediocrity.

The session Wednesday morning opened with a devotional service led by Rev. W. H. Wolcott, of Claremont. Rev. R. B. Larkin then spoke on "The Foreign Missionary Outlook," giving a clear-cut survey of the entire field. Mr. Larkin's missionary spirit that set him to preparing for the foreign work, and then took him to Turkey, is kept at white heat here at home, and he speaks both intelligently and enthusiastically when he sweeps his eye over the world and tells of what is being done everywhere in the name of Jesus Christ. He was followed by Superintendent J. E. Maile, of the C. H. M. S., who pictured "A Significant Outlook upon Home Missions."

It is sometimes hinted at down here in Southern California that New England has literally given itself away,—scattered itself through the West,—with all the attendant blessing of its fine civilization; and in giving itself to the West, it has left its own territory to be settled upon by peoples from across the water somewhere who—well, the Home Mission field is not "out West," as it once was, but in New England. And now we've got to take care of ourselves out here,

and, perhaps, help what is left in the East of the old New England to do the Home Mission work that now makes its demands on the "old New England shore." There was something of this in the fine talk Superintendent Maile gave that morning. He was followed by Superintendent H. P. Case, who talked out of a rich and varied experience on "Eighteen Years of Sunday-school Missionary Work."

The afternoon session opened with a devotional service, led by Rev. E. F. Goff, of Riverside. The "Woman's Home Missionary Hour" followed, with Mrs. K. G. Robertson, president of the Southern California W. H. M. U., in the chair. An earnest and suggestive paper was read by Mrs. Geo. A. Gates, of Claremont, on "The Need of the Revival of the Puritan Spirit." If Mrs. Robertson and Mrs. Gates could speak a Sunday with each one of our churches in Southern California and say to all our people the wise things they said to the people gathered in the Rialto church that afternoon, it would stimulate the churches to think strong, high thoughts of the Master's work in the home-land and beyond.

After the "Home Missionary Hour," Rev. J. H. Williams, of Redlands, spoke on "Religious Life in Europe," as he saw it during his recent trip abroad. The "Record of Christian Work," which printed in its February number, this year, a symposium on "Is Religious Thought in America Abreast of That in England?" ought to get a word from Dr. Williams now, to add to all that Drs. John Watson and A. H. Bradford, and Reuben Thomas and Campbell Morgan and the others had to say. Dr. Williams heard expository preaching and congregational singing in England, and—say, Mr. Editor, won't you ask him to write an article for The Pacific on the "Record of Christian Work" symposium topic?

This Rialto meeting was one of the best of our District Association gatherings. As the afternoon of the second day drew toward its close, we gathered about the communion table in remembrance of our great king of love; and then, with tender hearts we spoke our good-byes and went out, each to his own appointed place in the field of the kingdom.

Corona, May 17, 1904.

RESIGNATION OF THE RIALTO PASTOR.

In 1901 the Rev. Arthur C. Dodd undertook a triple pastorate consisting of the churches at Bloomington, Rialto and Bethel of San Bernardino. Three preaching services, three Sunday-schools and as many prayer-meetings weekly were manifestly too great a burden for any shoulders and the strain too much for any vitality. More than a year ago Bethel was dropped and has been supplied by Rev. Hiram Meyer, a resident of San Bernardino. With two remaining churches Mr. Dodd found more than an ample scope for work. At Rialto especially, increasing population called for pastoral alertness and on every line this church increased in strength. While only an afternoon service could be given to this point, the morning service at Bloomington two miles distant and the Sunday-school were necessary to the latter field.

Commencing with April 1st Mr. Dodd accepted a call from the Rialto church to give all his time to its interests and the work to be self-supporting. Barely was this arrangement inaugurated when impending nervous prostration developed so fully as to require resignation of the pastorate and the taking of rest and a complete change. With great reluctance the church

consented to this inevitable issue and voiced its sentiments in the following resolution:

"Resolved, That the heartfelt thanks of this church be and are hereby expressed to our retiring pastor, Rev. A. C. Dodd, for his fidelity and earnest efforts in the upbuilding of this church. Also our prayers and best wishes are hereby extended to him, hoping that he may speedily be restored to perfect health and usefulness in such field as may be agreeable to his selection. Our prayer is that God's blessing may sustain and keep him."

These expressions of appreciation are fully deserved and it is not too much to hope that an extended rest or change of activity will result in the full restoration to health of Bro. Dodd. As a quite recent graduate of Pacific Theological Seminary and as one who is young in years and in the ministry a widespread interest and sympathy attaches to our friend.

The Rev. M. D. Reid will probably serve as pulpit supply.

J. L. M.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

Topic: "How My Silence Witnesses Against Christ."
Matt. xii: 30; Luke xvii: 12-19.

June 5.

It is not always true that "silence is golden" though it, surely, often is, for there are times when not to speak is but to be base and unworthy and untrue. There is an argument in silence as well as in speech and wisdom thereby often becomes the rankest folly. For the sake of contrast let us, however, a moment, remember that all silence is not folly. Some Christians talk too much. I heard a brother once speaking of another's style, say that it was like Tennyson's "Brook," it went on forever. There is a volubility that is of the same sort. You have met people who were all words, words, words. If such were like Phillips Brooks or Dwight L. Moody their fluency would count, but how many there are in this respect who, like in the prayer of Macbeth, use "words without thoughts." Christians always talk too much when they talk to hear themselves, when they talk for the sake of talking, or simply talk to kill time.

Then, too, there is a wise silence when on debatable ground. We should not always condemn the careful brother who, while waiting for more light chooses to be non-committal. The fox in the old fable was not necessarily a coward who, when the lion asked him if his breath smelt, replied, "Truly he got a cold and could not smell. He was false to no great principle, but by his discreet silence he escaped the fate of both the sheep and the wolf, the one having answered, "Yes," and the other "No."

The cause of Christ needs outspoken and fearless advocacy. It is advanced by witnessing, and how shall it succeed if its friends are silent? There are some Christians who never speak when doubtful questions arise. They fear to offend. The church can spare such timid disciples. The kingdom of God wants out and out believers. Such as are brave to speak and favor and defend. "Ye are my witnesses" means not only profession but confession; it means that voices are to be raised and tongues made to speak, that we are to let "our lips and lives express the holy gospel we profess."

To be silent in a prayer-meeting when an import-

ant question is being considered, one which looks one way to the right and another to the wrong—when our position is not clearly known, is to desert the right. To be silent in the company of associates when the name of God or Christ is being profaned or the church assailed or some principle attacked, is equally disloyal. To be silent when a brother's name is being falsely besmirched and we know it and not come to its defense, is false witnessing at heart. It may not be always wise to attack the evil in the world without regard to times and seasons. We are not to be heard for our much speaking. We need to avoid posing and appearances. There is a pharisaical kind of witnessing that hinders more than it helps. There is a cant, that can't witness. Yet there is a silence at times that is worse than either. A word of faithful testimony when spoken in season is powerful in its effectiveness and opportunities for such will not be neglected by the true disciple of Christ.

Our Lord often resorted to silence to answer his foes. When he was accused of the chief priests and elders he answered nothing. He needed not to answer. He left the lie to defeat itself. When Pilate urged him to speak and defend himself he gave him no answer, not even "to one word." He would not dignify the lie by a refutation, and we read that the governor himself marvelled. An innocent man may easily incriminate himself before men by injudicious speech, and many a good and worthy cause has been thus damaged in the house of its friends. Yes, there is a place for silence and no weapon is more effective and no defense more sure.

On the other hand silence sometimes ranks us on the side of the enemy of the good cause we cherish and would advance. Of all cowards the moral coward is the most to be despised. When the right and truth needs a champion and a battle is on it is craven not to mount horse and bear a lance like a brave knight. After all we never succeed very well when we take to the fence. It is usually understood to be a flight to cover, and besides it cannot often be done. Others place us one side or the other and usually judge right. The Christian cannot serve both God and mammon, and if he does not fearlessly stand for God, he gets placed with the world whether he will or not. Peter's speech betrayed him when he tried it, and it is the same with most of us.

Paul complained because at his first defense no one took his part, but all forsook him. Silence thus worked harm to a valiant soldier of Christ. The world usually interprets our non-companionship of a leader or a cause as opposition to it. It is faint praise at best and its very faintness condemns.

It may be remarked in this connection, however, that all of speech is not in words. One may witness with the face, with the hand and with the foot. A look averted, a glass turned down, a turning and a passing away are often more eloquent than spoken words. We testify when we keep our eyes straight forward and our feet from evil and contrariwise we witness against Christ by the opposite course. Actions are advocates and deeds decry. There are un-Christian attitudes and movements and there is a suggestion that is disloyal. "Let him that thinketh he standeth take heed lest he fall."

The Bible is very pronounced in its commendation of those who bravely witness and in its condemnation of those who do not. Jesus said, "Whosoever will confess me before men, him shall the Son of Man also confess before the angels of God; but he that denieth me in the presence of men shall be denied in the presence

of God." There can be no doubt that the rewards of witnessing are very many and very great. The blessings here and now are so. Who has not felt the joy in trying to win a soul to Christ? There is heart throb that is very precious and a glow that is very comforting after each attempt to witness for the truth. But there is always something of shame and sorrow following every neglect to do so. We rejoice when we testify; we regret when we do not.

CHURCH NEWS.

California.

Alameda.—Work is being pushed on the new church building. The old one was torn down, and the congregation is worshipping Sunday morning in the Unitarian church, that building having been rented for a morning service for a few months.

San Francisco, Third.—On Sunday the pastor, Rev. William Rader, asked for one thousand dollars, which was raised during the day. The money will be used for the renovation of the auditorium. The pastor is giving a series of "straight sermons to earnest people." Following are the topics: 1. To people who have trouble with their religious beliefs. 2. To housewives. 3. To the man who does not get on in the world. 4. To people with a sorrow. 5. To young men and women who are away from home earning a living in the city. 6. To young people beginning life together.

Oakland, Fourth.—Sunday, the 15th, was observed as Children's Day by the Fourth church and Sunday-school of Oakland. The exercise, "Our Father's Care," was used. The baptism of a little one, the graduation of a class of thirteen to whom diplomas were given and Bibles, the consecration of three new teachers, were solemn and impressive events of the service. In the afternoon Rev. Mr. Maar, the pastor, and some of the young people, visited the Old Ladies' Home and gave a service to as appreciative an audience as one can find anywhere. The young people had prepared several boxes of comfort powders for the ladies in the Home. They are not for the feet, but for the heart. Folded in the shape of a powder, the prescriptions read, "Take before rising, or before eating," etc., and consist of comforting passages from God's word.

San Juan.—Sunday, May 22d, was a grand day for our church here. It was Children's Day, postponed from May 1st, on account of so much sickness at that date. A splendid program was arranged by Mrs. Newcomb, the pastor's wife, and given by the children, who, with flowers, literally filled the platform. When the collection was taken in two stockings by two young girls and the count was made it was seen that they had each received from their side of the audience, the same amount of money, \$3.95, making \$7.90 for our Sunday-school and Publishing Society. The pastor, Rev. F. L. Newcomb, in the middle of the program, baptized sixteen children, ranging in ages from one to nineteen years, and received into the church on confession of faith five young people, four of whom are members of his Sabbath-school class. The pastor began, three weeks ago, a prayer-meeting at the Olympia district schoolhouse on Tuesday evenings, and the first night sixteen persons greeted him. The second week thirty-one were there, and the third week about as many. The young people and the older as well take hold of

these meetings with a zeal that reminds one of a revival meeting, and we are looking for a gracious revival to break out in that locality as a result of these well attended services. Our congregations in San Juan are stable, and the interest in the work generally is very encouraging indeed. We are looking for great things from the Lord.

Washington.

Pataha.—This church is flourishing in all its departments. It has a strong and active Sunday-school and an Aid Society of twenty-five members. As the result of a series of special meetings conducted by the pastor and Rev. Jonathan Edwards of Pendleton, seven adults were received on confession of faith, four of whom were baptized. A permanent call has been extended to Rev. Edmund Owens to continue in the pastorate.

NOTES AND PERSONALS.

Next Monday the ministerial unions of San Francisco will hold a union meeting in the Y. M. C. A. auditorium at 10:45 a. m. There will be five minute speeches on the query, "If Jesus were here to-day what would he protest against in the organized piety which I represent." The speakers will be the Revs. Messrs. Vosburgh, Larkin, Fletcher, Logan, Fisher, and Darst. There will also be an address on "Christian Union" by the Rev. F. S. Ford. This will be reviewed by the Rev. William Rader, after which there will be a general discussion. Later there will be a luncheon at the Puritan restaurant, with toasts.

The large amount of information on religious matters in this issue of "The Pacific" ought to commend it to all who care for that which is making for the best interests of the world. It is our aim from week to week to present that which people do not know all about before they pick up "The Pacific." We chronicle but few events in what is termed the secular world for the reason that people know a great deal about these through the daily papers. Always we pass by the usual to get the unusual, and we are made to realize frequently, as we glance over other publications, that there are very few papers published in the columns of which is to be found more really vital reading matter than in the columns of "The Pacific." We do not tell you, as some weekly religious and family papers do, that a battle has been fought between the Russians and the Japanese; for, when a battle has been fought almost everybody knows of it through the daily papers. It is easier to get that kind of reading matter than it is to get some other kinds, but it is not good journalistic sense to publish it in such a paper as this.

WORK FOR BOYS.

The fact has been long recognized that to save the boy will solve many of the problems of the church. So, much attention has been given to this question. One of the most important agencies of the church used in its solution is the Young Men's Christian Association, with its gymnasium and baths, its reading rooms and educational classes, its religious meetings and Bible study clubs, appealing largely to the gang instinct and to the heroic in the boys' nature.

Among the many inducements offered boys by this association, the Boy's Camp, which is conduct-

ed each summer under the direction of adult Christian leaders, is one of the most effective. The outings afford an opportunity to influence the life of the boy to an extent that one not having the experience can little appreciate.

The San Francisco Association, during three years past, has conducted such a camp with results that have been gratifying in every way, and the officers are making preparations for a large camp this year near Cloverdale, Sonoma county, from June 15th to July 15th. Swimming, boating, fishing, athletic sports and excursions to various points of interest occupy the days. Bible study and short talks around the camp fires form an important part of the program.

The fees charged are such that none are excluded. To members of the association the price for the entire month is \$18, including railroad fare. Boys who are not members of the association may attend on payment of \$1.00 extra, registration fee. Proportionate rates for shorter terms.

The Association has issued a neat booklet giving full particulars, which will be mailed to any address on application.

CHRISTIAN WORK IN KOREA IN WAR TIME.

Pyeng Yang, Korea, March 3, 1904.

We are now, as you know, in the midst of rapidly changing scenes. I shall not attempt to add to your knowledge of the war even from our corner of the scene of action. More absorbing than the war has been the movement in the church for the past two weeks. The regular appointment had been made for study classes for men and women of the city at the Korean New Year (Feb. 16th-20th), but as usual all missionaries were so busy with country work and other appointments that only two could be set apart for the teaching. Then came the declaration of war and the telegram from Dr. Allen, the American Minister, directing that all itineration should be stopped for the present. This gathered the entire force of missionaries here, they being free to give all time and strength to the city church. When plans for special services in the city church were laid before the congregation, both officers and people entered into them with enthusiasm. Daily prayer for this work was offered in the Christian homes and a group of women of their own accord gathered for prayer each afternoon for about ten days before the opening of the class. A special tract was prepared and printed on the Academy press, as well as invitations to the evangelistic meetings. Beginning with New Year's day men and women gathered in separate chapels to spend each forenoon in Bible study, the men gathering at two o'clock each afternoon for a prayer meeting before going out two by two into every district of the city to preach and to invite all to the evening evangelistic meetings. On the first evening in spite of a snow storm there was a large congregation, many unbelievers sitting in the front of the building, which had been reserved for them. The second evening saw the largest gathering in the history of the church—2,000 being the estimated number. After that, afternoon meetings were held for women and the entire building was given to the men in the evenings. The zeal and joy of the Christians in this work was beautiful to see; they love to work to bring others in, and this opportunity for united effort for all the people of the city filled them to overflowing with joy. During all these days we were in the midst of war times. Japa-

nese soldiers were coming in steadily from Seoul and there was a steady stream of city people moving out to the country for greater safety. The Christians said, "This is like sowing the seed broadcast over the surface without knowing where it will take root and grow," but they abated not a whit in their efforts to gather in the frightened, distracted people who knew only that war was coming and that they had not where to turn. The earnestness and direct methods of the Korean Christians have impressed me from the first, but did so especially at this time. Two Christians going together to the house of a stranger would ask for the head of the house, request an entrance, politely but briefly exchange salutations, and then coming directly to the point one would say, "This is my business and nothing else. I am a believer in Jesus, the Savior of the world. Since hearing his doctrine and believing in him I have found peace and joy and I desire that you too, shall become a believer like myself." This opened the way for a longer or a shorter conversation, and so active were the Christians that Christianity and the meetings at the church became a general subject in the houses and upon the street, and by the third day the men needed to search to find those who upon being spoken to would not at once reply, "Yes, I have heard. I know all about it." For 5 days the meetings were held and by that time conditions in the city were so changed by the crowding in of the Japanese soldiers that it was not advisable to continue longer. About this time one of the missionaries passing through the city and commenting on the empty houses said to a Korean church officer: "Why, there must be only Japanese soldiers and Christians left, are there not?" "Yes," he replied, "Japanese soldiers and Christian soldiers!" Truly, the Christians are soldiers, faithful, strong and enduring. Every day we are more and more thankful for the privilege of being here among them. What is before this nation or what this war will mean we cannot know, but we know there are already many here of the Lord's own children whom nothing can separate from his love, and we pray and trust that war, terrible as it is, may but open the way to yet more widespread preaching of the gospel.

Alice Fish Moffett.

It is announced that each of the summer and autumn numbers of "The Century" will carry out a special plan. The June issue, for instance, will be a Western number, its long and full table of contents representing, by subject or by contributor, every trans-Alleghany State or Territory. It will be, in a certain sense, a Western exhibit for the St. Louis Fair. There will be eight articles of special significance to the West and of much general interest, including a word for forestry from ex-President Cleveland, four striking color pages, eleven stories beside further chapters of Jack London's "The Sea-Wolf," and various other features that promise much pleasure and profit. The July issue will be a special fiction number, but will have also a paper on "The New West Point," with impressive drawings from the architects' plans, and two or three articles touching interests in the Far East.

The good things that we have missed in this world sometimes makes us sad; but the sad things that we have missed should mitigate our sorrow and give us a spirit of praise.—United Presbyterian.

Morning, Noon and Eventime.

Morning, noon, and eventime—
Every day we say it o'er
Till the days to years do climb,
Then years numbered by the score,
Seem a day, so short, so sweet,
That the morn and evening meet.

Morning, noon, and eventime—
With each new day morn once more,
Then the noon and evening time.
Shall we ever say 'tis o'er?
That no morning comes to greet
Noon nor evening time to meet?

Morning, noon, and eventime—
When earth's evening time is o'er
Morn shall break the fairer clime,
Morning, bright forevermore!
Evening time no more 'twill meet!
Morn eternal I would greet.
Emma Schrader.

The Ministry of Sorrow.

Emma Schrader.

Mr. Orton looked with anxious face into the clear, discriminating face of the specialist who had been called to consult regarding his wife's illness, and said, "Well, doctor?"

"There is nothing about your wife's condition that need cause grave alarm. There has been some exaggeration regarding the gravity of her case. She has, of course, sustained a severe shock in the death of her child. How old did you say the child was?" asked the doctor.

"Our daughter was five years old. She was her mother's constant companion, and during the month since little Margery's death, my wife has seemed quite indifferent to everything about her," returned Mr. Orton.

"As I was saying," continued the doctor, "she has sustained a severe shock and needs to be roused from this state of lethargy into which she has fallen. She does not need medical skill so much as a change of thought, or some interesting occupation. She must be roused from this comatose state; a subtle sympathy, a startling revelation, an apparent danger, or some new interest in people or things, may suffice to break the tension and relieve the already overstrained nerves; and you, better than I, can supply the means to accomplish this."

When the doctor entered his carriage, Mr. Orton returned to the library, more depressed, if that were possible, than before his visit. With set face and hands cold and interlocked behind him, he began to pace the room. He had tried every known means to awaken his wife to some slight interest in life, but had failed; and now—steps were heard in the hall outside; they paused at the door, and as he turned, a voice said, "I saw the doctor leave a few minutes ago and I thought I would

inquire how your wife is. She is not worse, is she?"

The speaker was a woman about fifty years of age, plainly dressed, but with a kindly sympathy expressed in face and voice. She was the delegate to a convention, whom, before little Margery's illness and death, his wife had promised to entertain. In the anxious days that followed, this promise had been forgotten and the committee had brought good "Aunt Sarah" Lockwood here, all unmindful that the hostess was ill. Mr. Orton had told their domestic to make her as comfortable as possible, but to tell her that Mrs. Orton would be unable to see her.

"No, she is not worse," he said. "There seems to be no change in her condition, but she is unable to rally from the shock occasioned by our daughter's sudden death."

"It's too bad," said Mrs. Lockwood. "Grief comes to the rich as well as to the poor, and perhaps we, whose hands are too full to leave time for despair, are the more fortunate."

Mr. Orton looked at his guest; he saw in the face the record of years of patient pain, but there was something too, besides that. Instinctively he thought of Robert Browning's line: "I have lived, seen God's hand through a life time, and all was for the best." What if her's was "the subtle sympathy" that could meet his wife's need? Then he said: "I am not sure that Mrs. Orton will feel able to talk with you, but I wish you might see her. Would you like to go to her room?"

"If you think it will not disturb her I would like to see her," said Mrs. Lockwood.

Mr. Orton led the way up the broad stairway. At the door of his wife's room his guest paused, while Mr. Orton, going to the couch where his wife lay, said: "I shall be unable to be with you for a little while this evening, dear, but Mrs. Lockwood, your convention guest, will stay with you."

"Oh, it does not matter whether any one stays. It is too great an effort to talk any way," she replied.

Mrs. Lockwood came quickly forward and laid her hand tenderly on the sufferer's head and said: "Don't you try to talk. I'll just sit here by you for a little while, and if you feel like telling me your trouble you can do so, and if not, I shall understand just how you feel."

She seated herself in a rocker near the couch. The late afternoon sun was flooding the room with its warmth and light, while through the opened window came the fresh, cool air of early spring. Only the faint, regular ticking of a clock upon the mantle broke the stillness. Into her face where so clearly were traced the

lines of a chastened sorrow, there crept a far-away look. Presently the invalid's hand touched hers as she said: "Tell me about your life!"

Then Mrs. Lockwood, taking the small white hand of the sufferer in her own long, bony, toil-worn hands began: "When I was a young girl I lived in Vermont, where at the age of twenty, I was married. After we had struggled along for five years, husband and I decided it was best to sell our little hill-side farm and move west. Our Margaret was three years and Baby Helen a few months old.

"Our sodhouse in Nebraska, though very unpretentious, was comfortable, and had it not been for the hot winds we might have found our life there pleasant. The first year our crop failed, but the second we felt sure would reward our toil. We had put all we had into the purchase of the farm, and we needed the harvest. But the second year the hot winds swept over the plains and left our fields of corn seared and dry. The alfalfa fields furnished only enough to keep our horses and cattle from starving, and we were dependent on our garden and poultry as our only means of support. Then, following the hot winds of June, came a sultry summer when fever did its deadly work.

"From the anxious watch by my husband's bedside, I stood, one morning, in the door of our little cottage; a rain during the night had cooled the burning sand and the early morning air felt cool to my throbbing head; I looked away to the two tiny graves we had made in that new land, then I thought of the sick husband I had just left, and my heart cried out against its sorrow and loss."

Tears stood in the eyes of the sufferer on the couch, but they were not for her own grief. In the deeper sorrow of the woman before her, she had forgotten her own and her voice trembled as she said: "How could you bear it?"

With eyes that saw more clearly the scenes of those by-gone years than she did the face before her, Mrs. Lockwood continued:

"But it seemed to me that early morning as if the very earth breathed comfort. In almost audible voice verses that I had learned long ago in my New England home came to me: 'Thy shoes shall be iron and brass and as thy days so shall thy strength be.' And strangely and with deep meaning there was coupled with that, this other one: 'The eternal God is thy refuge, and underneath are the everlasting arms.' I had never tested the comfort of the 'Eternal God,' but it proved all-sufficient; I did not know the strength of the 'everlasting arms' but they were un-failing; I could not understand his leading, but God proved a sure refuge." I knew that the sick husband would need

HEALTH

is the

Most Important

In buying food-products, several things are to be thought of—i. e., Economy, Results, Easy Handling, Reliability, but the most important is Health.

Health means everything. In buying clothes, shoes, hats, furniture, etc., if the buyer is deceived and gets an imitation the only harm is loss of money. In buying food-products, if imitations are supplied, there is not only a loss of money, but perhaps an injury to health—which is beyond price.

Remember these facts when buying baking powder.

ROYAL

BAKING POWDER

ABSOLUTELY PURE

all the comfort and strength that I could give him, and if God furnished the "shoes of iron and brass," while he called me to walk rough paths, I would at least wear them."

"And you husband, did he get well?" inquired Mrs. Orton?

"Yes, he got well and we have known some prosperous years since then," she replied. "Besides," she continued, "we have learned that there is comfort in knowing that Heaven is not tenantless for us, and when, some time, we reach that home, we are sure of a welcome from the two who might not remain with us here."

The tick of the clock on the mantle was still heard, but aside from that the stillness was unbroken. The older woman was living again the days of the past; the younger one was trying to measure her own sorrow in the light of another's experience. For both the fragrant evening hours were laden with a healing balm.

When Mr. Orton entered the room he saw the look of interest in his wife's face. In answer to his inquiry she said: "Yes, I am better now; at least Mrs. Lockwood has shown me how selfish my grief has been, and I am resolved, despite our loss, to live a brave and cheerful life."

When, a few days later, the convention

closed, both husband and wife felt that good "Aunt Sarah" Lockwood, through the minstrelsy of sorrow, had given to their home the echoes of a song of gladness.

143 Fourth St., Redlands, Cal.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson X. June 5th.
Christ's Trial Before Pilate. Mark
xv: 1-15.

Golden Text: "Then said Pilate to the chief priests and to the people, I find no fault in this man" (Luke xxiii: 4).

DAILY HOME READINGS.

M. Christ's Trial Before Pilate (Mark xv: 1-15).

T. Sent to Herod (Luke xxiii: 1-11).

W. No Fault (John xviii: 28-40).

T. Pilate's Fear (John xix: 1-12.)

F. Yielding to Tumult (Matt. xxvii: 15-25).

S. Peter's Reminder (Acts iii: 12-18).

S. Despised and Rejected (Isa. liii).

INTRODUCTORY.

Of the countless thousands of pilgrims who had thronged Jerusalem to attend the passover ceremonies, it can with truth be said that they were expecting something unusual to happen. Underneath the prevailing excitement there was a hope that Jesus would appear in their midst, working some wonderful miracle or speaking some word to substantiate his claims to Messiahship. The scene enacted in Galilee and elsewhere they hoped to see reproduced in the great Jewish capitol. No less anxious were the authorities in Jerusalem. They somehow expected him to commit some overt act of disloyalty, or of sacrilege whereby they would have a pretext for completely suppressing him.

EXPOSITORY.

Vs. 1-5. The trial of Jesus was of a twofold nature—ecclesiastical and political. Although under the Roman government the Jewish people were permitted to control their own religious affairs. Therefore, Christ was first brought before Annas, the high-priest, that year, then, before Caiaphas, and finally before the whole Jewish council, or Sanhedrin. Had the council possessed the necessary authority to pronounce the death sentence, the trial would have ended there, but not having that power the prisoner was sent to Pilate, who represented the civil or political branch of the government. The plot, however, to have Pilate condemn Christ had been fully matured.

As there had been three stages in the ecclesiastical, so there were three stages in the political trial, namely: First, before Pilate; second, before Herod, who was then in Jerusalem, and between whom and Pilate there had previously been a quarrel; and third, before Pilate again.

The earlier charges made by the chief priests were political. Their charges of crime against religion came later. Christ had fully answered the main charges against himself, and in a way to satisfy Pilate of his innocence. But the many petty and miscellaneous accusations he

paid no attention to, his silence and calm dignity causing Pilate to marvel.

Vs. 6-15. According to the conditions of ancient forms of government men who were the real friends of the people were often thrown into prisons. To liberate a regularly condemned criminal was sometimes regarded as a public favor. Barrabbas may have been in a limited sense such a prisoner. But "no plainer proof of the hypocrisy of the priests and rulers could be given than by their efforts to bring Jesus to death on a charge of sedition contrasted with their clamor for the release of a man confessedly guilty of the same crime." What strange inconsistencies men fall into when they are moved by hatred and prejudice!

The characterization of Christ as "the King of the Jews" was cruelly sarcastic. The sad spectacle he presented certainly did not inspire confidence in his ability to give national independence to his people. But behind the sarcasm there was a measure of seriousness, and a strong desire to let the prisoner go free. But in the face of a clamorous multitude what can a weakling do?

SUGGESTIVE.

1. The submissiveness of Jesus indicates a supreme confidence in his divine mission.
2. Christ's personality, impressive on the day of his trial, is more impressive now than then.
3. Men of Pilate's type invariably do the expedient thing rather than the right thing.

A Golden Opportunity.

The word most upon the lips of Japanese statesmen today is Economy. In the great struggle now going on between Japan and Russia "money" and "how to get it" are vital questions. Many are making large personal sacrifices for their country by giving up their jewels and other valuables to the Government, and many a household is practising the strictest economy, so as to make contributions to the war-fund. The emperor and the empress have set a noble example in this respect.

To raise money for the prosecution of the war, the Government is issuing war bonds; and in order that these bonds may be generally taken, by the poor as well as the rich, they are issued in small denominations.

However commendable all the above is, there is one very important fact lost sight of. While the people are thus urged to practise economy in the ordinary matters of life and contribute to the war-fund, the enormous expenditure of money in the daily use of "sake" ("rice-beer")—costing the people millions—is entirely overlooked. If the hundreds and thousands of "yen" spent daily for "sake"—an outlay that brings no blessing to the people, physically, intellectually or morally—were spent in the purchase of war bonds, not only would the people thus show in a very practical way their loyalty and patriotism, but they would be laying the foundation of true living, as well as providing for themselves a source of revenue for the future. What an increase in human happiness all this would mean!

The noble and energetic president of the National Temperance League, the Hon. Taro Ando, deeply impressed with these facts, and anxious to do something

as a patriotic citizen for his country in this emergency, as well as to advance the highest welfare of the individual, the family and society, has devised a plan of action. The plan is, by public meetings and personal effort, to bring this matter to the attention of the people, and urge them as patriots to give up the use of "sake" and devote their savings to the purchase of war bonds. If the habit of drinking were not useless and baneful—damaging to soul and body—there would be no urgent necessity for such a movement. By giving up "sake," and using the savings for the purchase of war bonds, the people would not only help to replenish the coffers of their beloved country, at a time when she most needs their services, but they would save themselves from a long train of evil and secure untold blessings to the family and society.

What a great conception! What an impression such a movement would make upon the people! What an inspiration to all workers in social and moral reform! But to carry on such a movement as this, the principal centers of the empire must be visited, the people must be aroused as with a trumpet-voice, and the plan be carefully explained. This will require not only men and time, but money to cover traveling and hotel expenses.

We, therefore, appeal to the friends and lovers of the temperance cause, in Japan, England and America for help. Rally to our support at this important crisis! Let us form a Holy Alliance in these three countries for the overthrow of this monster evil, and thus help the cause of justice and righteousness, for which Japan is so bravely contending in the present struggle with Russia!

Many friends of Japan in England and America, as well as in other countries, are making generous contributions to the work of the Red Cross Society of Japan, as well as planning to send nurses to the front, and foreigners in Japan without regard to nationality are uniting to raise funds to help the families of soldiers, who are fighting their country's battles. Such philanthropic work deserves the highest praise.

The appeal we now make is on the same line. It is humanitarian; it is philanthropic. Our plan proposes not only to help the bodies of men in their sufferings, temporarily, but also to benefit their souls, permanently—delivering them from the bondage of the drink habit and opening up for them a long life of happiness and prosperity.

We do not ask that the generous contributions now flowing into Japan from so many sources cease. By no means. We simply beg all lovers of God, home and native land prayerfully to consider our appeal and lend a helping hand. Give us not only your sympathy and your prayers, but send us your contributions for carrying on this benevolent and philanthropic work. Our worthy president is ready and willing to give himself, soul and body, to this movement. But the expenses connected with this movement, such as travel, postage and printing, will be considerable. He is generous and will give liberally of his means, but he cannot bear all the expenses.

In all your giving—we know the calls on philanthropic people are many—remember the National Temperance League of Japan, and especially its plans as set forth in this appeal. A thousand dollars

spent now in furthering such a movement can but be fruitful and far-reaching in results. It will be like good seed sown in good ground, springing up and bringing forth abundant harvests long after the clash of arms has ceased and the scound of battle has died away. Remember us in our efforts to make men purer, homes happier and the country more prosperous. Now is our Golden Opportunity!

The members of the National Temperance League and the Japan Branch of the Woman's Christian Temperance Union are deeply interested in this project and are doing what they can to make it a success.

Anticipating prompt and generous responses to this appeal, we are, for God, home and native land,

Signed: Julius Soper, E. R. Miller, Joseph Cosand, H. H. Coates, T. M. MacNair, Benj. Chappell, E. W. Clement, Members of the Board of Control of the National Temperance League.

Contributions may be sent direct to the Hon. Taro Ando, Azabu, Tokyo, Japan, or to any one of the above signers, all residents of Tokyo, Japan.

We take the liberty of mentioning the following well-known temperance workers, who, we feel assured, will gladly receive and remit to Japan any contributions that may be given by sympathizers to this movement: Hon. John G. Woolley, editor of the "New Voice," Chicago; Dr. James B. Dunn, general secretary of the National Temperance Society, 3 East 14th street, New York; Dr. H. H. Russell, president "Lincoln League," Delaware, Ohio; Mr. Wm. E. Johnson, temperance lecturer, Laurel, Maryland; Mr. J. Y. Henderson, chairman, and Mr. John Turner Rae, secretary of the Executive Committee of the National Temperance League of England; and the editor of the "Temperance Record"—addresses of the last three being Paternoster House, 34 Paternoster Row, London, E. C.

What Time I Am Afraid I Will Trust.

By Loy Warwick.

I cannot understand God's ways,
Too weak and dim are reason's rays
To enlighten all his mysteries,
But I can trust.

All providence I can't explain;
I cannot see the good in pain;
Nor understand how loss is gain,
But I can trust.

"This thorn remove, O God!" I cried;
The boon I craved his love denied,
The things that try my soul abide—
But still I trust.

And trust I shall, whate'er betide,
And praise him for the things denied,
And follow on where he doth guide;
He knoweth best.

Myer: "I wonder why cats that disturb our midnight slumbers always have such high voices?"

Gyer: "Probably because they are frequently pitched on a roof."—Chicago News.

Fortune Telling

does not take into consideration the one essential to woman's happiness—womanly health. There is many a woman whose future seems absolutely unclouded who is marked by her own condition for future disappointment and distress.

The woman who neglects her health is neglecting the very foundation of all good fortune. For without health love loses its lustre and gold is but dross.

Womanly health may be retained or regained by the use of Dr. Pierce's Favorite Prescription. It establishes regularity, dries the drains which weaken women, heals inflammation and ulceration and cures female weakness. It makes weak women strong, sick women well.

Sick women are invited to consult Dr. Pierce by letter free. All correspondence held as strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

"I have taken six bottles of Dr. Pierce's Favorite Prescription," writes Miss M. Fyfe, of Orilla, Simcoe Co., Ontario, "and two bottles of the 'Pleasant Pellets' as you advised for congestion of uterus, ovaries, and weakness, and can safely say that your medicine has been the means of restoring me to good health again, which I had not had for over three years, until taking your medicine. I thank you very much for your kind and prompt attention to my letter asking advice."

"Favorite Prescription" has the testimony of thousands of women to its complete cure of womanly diseases. Do not accept an unknown and unproved substitute in its place.

Dr. Pierce's Pleasant Pellets clear the complexion and sweeten the breath.



Support the Weak.

The world is full of weak ones. The Bible has not commanded us to despise the weak, to crush the weak, to neglect the weak, but to support the weak. "We that are strong ought to bear the infirmities of the weak." Christ bore our infirmities. Like him we should be burden-bearers. But how can we support the weak so long as we have no strength of our own? How can we support the weak while we walk in doubt and fear? Before we can support the weak we must become strong. This is a duty. "Be strong," is a command as binding as the law of the Sabbath.

Life is a mirror; if you frown at it, it frowns back; if you smile, it returns the greeting.—Thackeray.

Making the Best of Troubles.

The average dictionary defines an optimist as one who believes that all things are for the best. One day a man wielding a hammer struck his thumb instead of the nail he intended to hit, and a friend, happening along a while after, said: "That's too bad!" "No, it isn't; it's a fortunate happening," said the man. "It has taught me the value of that thumb as I never knew it before. There are just two hundred and fifty-seven things I have tried to do without that thumb, and found is impossible. Will you please open my penknife for me? Thank you! That makes two hundred and fifty-eight." That man was an optimist. A man fell out of a window on the sixteenth story of a building, and as he shot by each window on his way down, he called out: "All right so far!" He was not borrowing trouble. He was an optimist. Mrs. Wiggs of the Cabbage Patch said: "Never open your umbrel until it begins to rain." She, like the man mentioned, did not believe in anticipating evil.

Not Faith, But Sight.

"What shall I do with this sorrow that God has sent me?"

"Take it up and bear it, and get a strength and blessing out of it."

"Ah, if I only knew what blessings there were in it; if I saw how it would help me, then I could bear it like a plume!"

"What shall I do with this hard, hateful duty Christ has laid right in my way?"

"Do it and grow by doing it."

"Ah, yes; if I could see that it would make me grow!"

In both these cases do you not see that what you are begging for it not more faith, although you think it is, but sight? Faith says

not, "I see that it is good for me, and so God must have sent it;" but "God sent it, and so it must be good for me."—Phillips Brooks.

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Life's Improved Material Conditions.

Notwithstanding occasional revelations of doubtful ethics, we are inclined to believe that the standards of commercial life and action are quite equal to, if not superior to, what they have been in the past. Whether this is the result of Bible influence or the outgrowth of a higher civilization is a question not easily determined. The thorough study of Bible truth has, we conceive scarcely kept pace with the multiplication of Bible copies and the opportunities for the study of the Divine Word. In benevolence and philanthropy the world's advance is marked and manifest, and the "Hague Tribunal" is a streak of the Millennial day, when wars shall cease to the ends of the earth. Moreover, it may be said that in the great leading powers of the world—Britain, Germany and the United States—the inhabitants are better housed, better clothed and better fed than at any time in their previous history. Making all due allowances for derelictions in ethics and in religion, when we take into account the benevolent and philanthropic enterprises of the day in which we live, as well as the consecrated efforts of thousands of men and women in missionary work striving for the elevation of humanity and the salvation of immortal souls, we are inclined to believe that the "world is growing better."—D. Steele, Pastor of Fourth Reformed Presbyterian Church, Philadelphia.



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